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## FOLK-LORE SCRAP-BOOK.

**SUPERSTITIONS CONNECTED WITH THE HUMAN HAND.** — An interesting article by Professor Frank Baker, entitled "Anthropological Notes on the Human Hand," contained in the first number of the "American Anthropologist" (Washington), shows how much superstition is still to be found in the United States. Professor Baker finds that the practice of healing diseases by touching the part affected with the hand of the dead (especially of a pure young girl) is widely spread. This belief is not confined to any particular religious faith. In Washington, the graves of paupers are not unfrequently violated for the purpose of obtaining a hand or arm, the body being otherwise uninjured.

"Detached portions of the dead hand are quite commonly used, among the illiterate classes, for some supposed lucky influence that they bring. I have known them to be taken from dissecting-rooms for that purpose. Old negroes are very apt to have some superstition of this sort. This is a form of the belief that makes it lucky to carry the forepaw of an animal. It will be remembered that at the beginning of his administration President Cleveland had several fetiches of this kind sent him; notably a rabbit's paw from Florida, and a bear's paw from Canada. At least one United States Senator always carries a similar talisman about his person. Among the poor whites of North Carolina, a mole's paw, cut off while the animal is still living, is believed to be especially efficacious."

**CONJURING IN ARKANSAS.** — It goes without saying that we are superstitious, writes a correspondent from Arkansas. We plant our potatoes by the dark of the moon, and we know many charms for sickness better than medicine. The negroes are like their race everywhere. In Louisiana you are hoodooed, in Arkansas you are conjured. And do you know what a good conjurer can do to you? Of course he can blight your crops, kill your cattle, make a mess of your love affairs; but he can do more: he can throw lizards into you! Now if there is anything more disagreeable than lizards for internal companions, I don't know it; they are worse than a guilty conscience, and it is not surprising that they usually kill "conjured" persons in three months. Henry says: "Heap er folkse conjured on the yon side the creek. Ole man S——, he does it. He does it outen meanness. He 'longs to der Baptis' church, an' de pastor, he reasoned wid 'im 'bout it; but he 'lowed he got 'surrance er salvation anyhow, and he would n't listen ter 'im!" — [From the "Boston Herald," May 29, 1887.]

**NEGRO DANCES IN ARKANSAS.** — "I was, in 1879, on a plantation on the banks of the Lower Mississippi, where, for three nights, the congregation of a colored church kept up fires and queer dances around the grave of their dead pastor, a negro elder, trying to bring him back to life by those same conjuring methods employed in the interior of Africa." — [From the Mexican correspondence of the "Boston Herald," May 7, 1887.]

**THE FESTIVAL OF THE SACRIFICE OF THE WHITE DOG AS NOW PRACTISED AT THE ONONDAGA RESERVATION.** — "This religious festival is usu-

ally 'called' during the first quarter of the moon in the month of January. It may be held on various days during that period, its special beginning being named by the sachems of each nation, and continues for six successive days, including in its various ceremonies nearly all the features of the Iroquois religion. In accordance with olden customs such feast was "called" last week by the Onondagas on their reservation near Syracuse. . . .

"On the first day of the 'new year jubilee' a white dog is selected and strangled. It must be, by the law, 'spotless and free from all blemish;' they are careful not to shed its blood nor break its bones. It is decorated with ribbons and red paint, and ornamented with feathers, and the very pious, who are taught that with each gift to the sacrifice a blessing is bestowed, hang upon its body trinkets and beads of wampum. Thus decorated, it is fixed to a cross-pole and suspended by the neck about eight feet from the ground. There it hangs until the fifth day, when it is taken down and carried by 'faith keepers' to the council-house, and laid out upon a bench, while the fire of the altar is kindling, while a priest, making speeches over it, relates the antiquity of this institution of their fathers, and its importance and solemnity, finally enjoining the people to direct their thoughts to the Great Spirit, concluding with a prayer of thanks that the lives of so many have been spared through another year. On this occasion, at 'noon by the sun,' twelve young warriors who were stationed at the northern corner of the council-house, firing their rifles, announced the procession as formed. Headed by four 'faith keepers,' who bore the sacrifice, and who were followed by the priests and matrons, and the old and young people, the procession slowly moved toward the main council-house, under which the remains of the celebrated prophet Ga-ne-o-di-yo (Handsome Lake) are buried. Passing through the building from the western to the eastern door outward, and around the council-house, reëntering it at the eastern door, they laid the sacrifice on the altar; and, as the flames surrounded it, a basket containing tobacco was thrown on the fire, its smoke rising as incense, as the priest, in a loud voice invoking the Great Spirit, chanted as follows: 'Hail, hail, hail! Thou who has created all things, who ruleth all things, and who givest laws to thy creatures, listen to our words. We now obey thy commands. That which thou hast made is returning unto thee. It is rising to thee and carrying to thee our words, which are faithful and true.'

"This was followed by the 'great thanking address' (given by the priest and people). . . . This concluded the religious rite, after which the people dispersed in various directions, to reassemble in the afternoon, attending the exciting and peculiarly Indian 'snow snake' game. The fifth being a day devoted to religion, there were no dances. The 'great father dance,' a religious one, was given the next afternoon, followed by the 'trotting,' 'berry,' 'fish,' and 'raccoon' dances. Previous to the sacrifice the 'cousin clans' were divided: the Wolf, Turtle, Snipe, and Bear sat in the new council-house; the Deer, Beaver, Eel, and Hawk were in the old council-house, from whence the procession formed. Sachem Ha-yu-wan-es (Daniel Lafort, Wolf), Oh-yah-do-ja-neh (Thomas Webster, Snipe), hereditary keeper

of the wampum belts, were masters of the religious ceremonies in which about two hundred Indians participated." — [Harriet Maxwell Converse, in the "Elmira Telegram," Elmira, N. Y., January 29, 1888.]

Mr. Edward Jack, in the "Fredericton Trade Review," Fredericton, N. B., gives in that paper, December 15, 1887, an account of the legend of Glooscap, as traditional among Abenakis on the St. John River. From this narration we can only take the following:—

WHY THE PORCUPINE AND TOAD HAVE NO NOSES. — "The turtle, who was Glooscap's uncle, becoming proud of his prowess, had induced the porcupine and toad to join in with him in opposition to Glooscap. To frustrate the doings of these councils, Glooscap turned himself into an old squaw. After entering the door, he saw another squaw in the shape of a porcupine sitting on one side, while another in the shape of a toad sat opposite. Turning to the porcupine, he said, 'What does all this mean?' To which the reply was made, 'that it was not worth while for him to know.' So, thrusting out his hand, with two of his fingers he took off the porcupine's nose. He then in a rage passed over to the toad, when, receiving the same reply, he treated her in a similar manner. This is the reason why you see no nose on either of these animals. So soon as Glooscap was gone the porcupine said to the toad, 'Where is your nose?' Whereupon the toad, looking at the porcupine, said, 'Where is yours?' Upon which they both concluded that it was Glooscap with whom they had been speaking."

HEROIC DEEDS OF GLOOSCAP. — "Glooscap, who seems to have been a spiritual knight-errant, found, on descending the St. John, that a beaver of enormous size and of bad disposition had built a dam across the river at the Falls. His pond included Kennebecasis Bay, where his house was. In order to put an end to his evil doings, Glooscap seized his handspike, 'Split Rock,' which is yet to be seen, broke down the dam, and killed the beaver and all of his family, with the exception of one which had escaped up river some hundreds of miles. He threw two rocks in the river to head him off. These are now known by the Indians as the 'Tobique Rocks.'"

"About half a mile below Boar's Head you will see in the cliff," said my Indian informant, "the form of a man's head surrounded by curly hair. This is Glooscap's image, and it was here that he first came to the St. John River, when he went down to destroy the beaver's dam. Not far from the mouth of the St. John, on the shore of the Bay of Fundy, between Manawagonish and the mouth of the Musquash, Glooscap left his pack, and when he came back to look for it he found a sable gnawing at it. Now you can see this pack turned to a great rock, in which is the hole made by the sable. Glooscap also killed a great moose below Lubec, in the State of Maine, and you can yet see all of its entrails turned to stone."

"When I was a boy," said my Indian friend, "we used to go down the river in our canoes to Lepreau for cranberries, in the autumn, and as we were passing Glooscap's face and head we always threw tobacco into the water as an offering, so that we might have a calm time going and returning."